

7
T H E

CAPTIVITIES

K O F

JERUSALEM Lamented ;

O R, A

Plain Description of JERUSALEM from
JOSHUA's Time to this Year of Christ,
by Scripture and antient History.

First, An account of the City, with the number
of the Inhabitants that lived therein, with the
Depth and Breadth of the Trenches, the
Heighth of the Walls, and number of Towers
that stood thereon.

Secondly, Of the greatness of the Temple, and
Glory of the SANCTUM SANTORUM, or Holy
of Holies ; with a large Description of Christ's
Birth, Life, Death, and miraculous Wonders
that happened in, and about these Times :
Also an account of Christ's personal features.

To which is added,

The sad and ever lamented Desolation and De-
struction of JERUSALEM, by Fire, Sword,
Pestilence, and Famine.

LONDON : Printed in the Year 1778.



JEREMIAH xv. 5, 6, 7.

*For who shall have pity upon thee,
O Ferusalem? Or who shall
bemoan thee? Or who shall go
aside to ask how thou doest?*

*Thou has forsaken me, saith the
Lord, thou art gone backward;
therefore will I stretch out
my Hand against thee and
destroy thee; I am weary with
repenting.*

*I will bereave them of Children,
I will destroy my People, since
they return not from their
Ways.*





T H E
C A P T I V I T I E S
O F

JERUSALEM lamented, &c.

JERUSALEM was a principal City in *Joshua's* Time, when *Adonizebeck* was King, who was slain by him: Yet the *Jebusites* held it four hundred Years after, till *David* won it, tho' the Inhabitants boasted that their blind and lame should defend it, 2 *Sam.* v. 6. *David* strengthened it with a Castle, and beautified it with Palaces: After this *Solomon* enlarged it, and further beautified and fortified it, the Palace Gates and Walls could not be matched in all the world; and

had within the walls one hundred and fifty thousand inhabitants, both men, women and children.

The Trenches about it were sixty Feet deep, cut out of a Rock, and two hundred and fifty broad. Not long after *Shishak*, king of *Egypt* took it, and became Master of *Solomon's* riches, and king *David's* spoil, which he had taken from many nations, 2 *Kings* xiv. It was again plundered, and Part of the Walls broken down by *Joash*, King of *Israel*, in *Amaziah's* Reign, 2 *Kings* xvi. Not long after, *Abaz*, the 15th King of *Judah*, impoverished the Temple, to present *Tiglathpilnezer* with the treasure thereof, and *Manasses* lost what remained, 1 *Chron.* v.

And *Nebuchadnezzar* laid this glorious City, with the Temple, Palace, Walls, and Towers, even to the Ground, 2 *Kings* xix. After eighteen Months siege, in the eleventh Year of *Zedekiah*, the 9th day of the fourth Month, which was the eighteenth Year

his host of *Nebuchadnezzar's* reign, the
 forces of *Babylon* surprized and took
 this brave City ; presently after *Nebu-
 buza adon*, General of the *Babylonian*
 army commanded by *Nebuchadonozor*,
 spoiled the temple carrying away the
 Vessels of Gold and Silver, and the
 great Laver given by King Solomon,
 and burned the temple the first day of
 the next month, which was twenty-
 one Days after the Surprizal, four
 hundred and Seventy Years, six
 months, and ten days after the foun-
 dation thereof ; 1 thousand and sixty-
 two Years, six months, and ten days
 after the departure of the people out
 of *Egypt* ; one thousand nine hundred
 and fifty Years and six months, after
 the flood ; one thousand five hundred
 and thirteen Years, six months, and
 ten Days after the Creation. Thus
 and then was the City of *Jerusalem*
 taken, and for seventy years remain-
 ed the *Jews* in this Captivity.

It was built again by *Nehemiah*,
Chron. i. 2, 3, 4. The Temple and
 City

City were spoiled again by *Bugoses*, Lieutenant to *Artaxerxes*, then by *Ptolomeus* the first, then by *Antichus Ephiphanes*, and again by *Appolonius's* Deputy; after which it was taken by *Pompey*, and robbed by *Crassus* in his *Parthian Expedition*. Yet all the Losses the temple and city sustained, were repaired by *Herod* the Great, who enlarged the city, new built the Temple, and left it both stately and glorious; it was compassed with three strong walls, the third Wall had ninety towers, the second wall had fourteen, and the old wall had sixty. *Agrippa* built a fourth Wall, ten cubits high, but did not finish it, lest *Claudius Cæsar* should think he designed to rebel; yet the *Jews* afterwards built it twenty cubits high, and raised a battlement two Cubits, and built three Towers thereon: All their Towers were built of white Marble, each stone being twenty cubits long, ten broad, and five thick, so curiously join'd, that they seem'd but one stone, and

and the compass of the City from the *North* to *West*, was forty-three Furlongs.

Within the City was the King's Palace, surpassing all the world for largeness and workmanship, invironed with a wall which was 30 Cubits high, adorned with towers, and beautified with houses for an hundred of the nobility; and in every room were many vessels of gold and silver, and porches adorned with curious pillars; and many pleasant walks, with all manner of trees and fountains, which spouted up water, with cisterns and brazen statues, from which ran water continually.

The temple was built upon a rocky mountain, and the place at the top was not at first big enough for the temple and court, the hill being very steep, but the people every day brought earth thither, and they at last made it plain and large enough, and with wonderful curiosity and labour inclosed three walls which were many
days

days labour, with the cost of all the holy Treasure offer'd to God from all parts; the foundation of the temple was laid three hundred Cubits deep; the porches were double supported by many pillars twenty-five cubits high, all of one piece of marble; the tops of Cedar so exactly wrought, as astonished the Beholders; the porches were thirty cubits broad, and the compass of the temple was six Furlongs; the Courts were curiously paved and wrought with all sorts of stones, and the gates were covered with mighty plates of gold, only one with *Corinthian* Brals, which for beauty excelled the other, dazzling the eyes of the spectators.

Then the Holy of Holies, or *Sanctum Sanctorum*, situate in the midst had twelve stairs to go up to it; the fore part of it was an hundred cubits high, and as many broad, and backwards it was forty cubits on each side; it had as it were two shoulders, in height twenty Cubits, and twenty-five

five wide, and had no doors, to shew that Heaven was always open. All the fore-parts were gilded within, and covered with fine Gold; the inner Part was divided into two Rooms, whereof the first only might be seen, which was in Heighth ninety Cubits, in Length Forty, and in Breadth twenty. Round about the wall was a golden Vine, whereon hung grapes in Clusters, being six Feet long; it had golden Gates, fifty-five Cubits high, and sixteen broad, and curious hanging of the same length, wrought with purple Velvet, Scarlet and Silk. All the Fabrick was so exquisite and rich, that none could imagine any Workmanship wanting, for it was all covered with massy Plates of Gold, which astonished the Beholders; the Top was all set with Rods of Gold, sharp at the End, lest Birds should sit thereon, and defile the holy place.

Our saviour was born in the Year of the world 3840, and in the 43d Year of *Augustus Cæsar*; many remark-

able things were seen in the heavens, which caused the Wise Men to conclude, that some more than ordinary person would appear upon the earth; and the learned thought it to be *Augustus Cæsar*, who then reigned prosperously; and others thought it to be the Prophet, *Isaiab* speaks of, that should have the government upon his shoulders, even the Saviour of the World, which the Evangelist mentions of the Angel appearing to the Shepherds, and the star which directed the Wise-men of the *East* to find out the place of his Birth. So that

*As the new Earth, with a new Son was blest,
So Heaven with a new glorious Star was drest.*

At Christ's Birth the Temple at *Rome*, dedicated to the God *Pan*, fell to the earth, and when it was built, the *Romans* addressed the Oracle *Apollo*, to know how long it should endure, who answer'd, *Till a virgin should bring forth a child*; which they judged impossible, therefore they believed that their temple should last eternally.

That

That night that Christ was born, there appeared in Spain at midnight, a Cloud with so great a light, that it seem'd like mid-day. St. *Jerome* writes that when the Virgin fled with her Son into *Egypt*, that all the Images of the gods tumbled from their altars to the very Ground; and that the Oracles, or Answers, which these Gods or rather Devils, used to give, then ceased, and never answered afterwards.

The first Year of Christ's Birth, there were many strange things that happened in *Germany* and *Rome*, and a terrible eclipse of the Sun. At the twelfth year of his age, he disputed with the Doctors; and at that time there appeared a terrible comet, that the light of the sun apparently failed, and the heavens seemed to burn, and Fire-beams fell from them. In the twenty-second Year of his age, several bloody comets were seen, and the River *Tiber* overflowed the City of *Rome*.

PUBLIUS LENTULUS's
EPISTLE to ROME,

CONCERNING

CHRIST.

“ THERE appeared in these our
 “ days, a man of great virtue,
 “ called JESUS CHRIST, who is
 “ yet living amongst us, and of the
 “ people is called a *Prophet*, but his
 “ own Disciples call him the *Son of*
 “ *God*. He raiseth the Dead, and
 “ cureth all manner of Diseases ; a
 “ Man of stature somewhat tall and
 “ comely, with a reverend Counte-
 “ nance, such as the Beholders may
 “ both fear and love ; his Hair is of
 “ the colour of the Chesnut, full ripe
 “ and plain down almost to his ears,
 “ but from thence downward some-
 “ what curl'd, but more orient of
 “ colours, wavering about his shoul-
 “ ders ;

“ ders ; in the midst of his head goeth
“ a seam of his hair, or parting like
“ the *Nazarites*; his forehead very
“ plain and smooth; his face with-
“ out spot or wrinkle, beautified
“ with a comely red; his nose and
“ mouth so formed, that nothing can
“ be represented; his beard thick, in
“ Colour of the Hair of his Head;
“ his Eyes grey, clear and quick:
“ In reproving he is severe, in coun-
“ selling courteous, and fair spoken;
“ pleasant in speech, mixed with
“ gravity: It cannot be remember’d
“ that any have seen him laugh, but
“ many have seen him weep: In pro-
“ portion of Body well shap’d and
“ straight; his hands and arms very
“ delectable to behold: In speaking
“ very temperate, modest and wise:
“ A Man for his singular beauty far
“ exceeding the sons of Men.”

Within the thirty-third Year of
Christ’s Life, he was crucified by the
Hands of the Wicked *Jews*, which
caused many miracles attested both by
Heathens

Heathens and Christians: At his Death there was a mighty darkness in the day-time, from six till nine, that is, from our twelve to three in the afternoon, and yet no Eclipse of the sun, it being full moon, so it was contrary to the order of nature, but the power of God deprived the sun of its light.

Dennis the Areopagite, being that day in *Athens*, and seeing the Darkness, cried with a loud Voice, *Either the world is at an End, or the God of Nature suffers.* Then the Men of *Athens* being astonish'd, built an altar to the unknown God; and afterwards *St. Paul* declared to them, *That Christ who suffered that day was the Unknown God*; whereby he converted many to the Christian Faith.

It is likewise acknowledged by *Plutarch*, though an Heathen, that after the Death of Christ, not only the Oracles of *Egypt* ceased, but thro' all the World, of which he can give no reason, being ignorant of Christianity :

anity : However Satan did plainly acknowledge himself overcome by the death of Christ, and could never give any answer afterwards. The Words of *Plutarch* to *Emilius* the orator, concerning the matter, are as follow, *My Father coming by sea towards Italy, and coasting by night about an island not inhabited, called Paraxis, when most in the Ship were at rest, they heard a fearful voice, which came from that island, that called upon Alaman, who was Pilot of the ship, and an Egyptian born; tho' this voice was heard once or twice, yet no man had the courage to answer it till the third time, when the Pilot answered Who is there? Who is it that calls? What would you have? Then the voice spoke more high and said, Alaman, I require that when you pass near the Gulph of Languna, you make them to understand, that the great god Pan is dead. At these words all in the Ship were astonished, and concluded that the Pilot should not take notice of the voice, nor stay in the Gulph to utter such words*
if

if they could go beyond it: Now going on their voyage, and coming to the Place beforementioned, the ship stood still, and the Sea was calm, that they could go no further; whereupon they resolved that Alaman should perform his Embassage, so he placed himself upon the Poup of the Ship, and cried aloud, Be it known unto you that the great god Pan is dead. When he had uttered these words, they heard many mournful Cries, Groans and Lamentations, that continued some time, which surprized those in the ship; but having a prosperous gale, they followed their course, and arrived at Rome, and told the adventure, and told Tiberius the Emperor, all the Truth thereof.

Where it is evident, that Satan in all Parts was banished by the Death of Christ, and it is supposed that this God Pan is not to be restrained; only to the God of the Shepherds, but was rather some Master Devil, who lost his power and empire, as the others had done before by the death of Jesus Christ.

About

About Forty Years after the death of Christ, the *Jews* had many Warnings shewed them from Heaven, the Year before that *Vespasian* came. In the Feasts of Weeks, the Priest heard a Man walking in the Temple, saying with a terrible Voice, *Come, let us go away out of this Place, let us make haste away from hence.*

Now the Sins of the *Jews* being come to the full Height, who with cruel Hands had crucified the Lord of Life; that innocent blood which they desired might fall upon them and their Children, it began now to be avenged upon them: For the civil Wars were begun by *Jehonanan* and *Shimeon*, who destroyed all the Corn and Fruits without the City, and *Jehonanan* within the City ravished the Citizens Wives and Daughters, and shed floods of innocent Blood. The Citizens being weary of this Tyranny, delivered the City to *Shimeon*, thinking he would help them, but he joined the other Rebel, and reigned Month a-

C

bout,

bout, till at last they quarrelled between themselves.

Then there was nothing but slaughters and blood-shed, so that the blood of the *Jews* ran through the Streets, even to the Temple of the Lord, like a Flood ; all that the Seditious overcame, they set their Houses on Fire, so that they burnt 1400 Store-houses that were full of Corn, Wine and Oil, which caused a sudden Famine in *Jerusalem*. Thus God visited the City with four plagues at once, *viz.* Sword Pestilence, Famine, and Fire ; to which the fifth was added, the Ruin and Destruction of all the glorious Buildings, so that there was nothing but Desolations, Pollutions of the Temple, and all Holy Things, and uproars without any rest ; no help, no succour, but every Corner was full of Howling, Yelling, Weeping, Wailing, Sobbing and Sighing of Women and Children, and aged Men starving for want of Bread, and others roaring in their Wounds, so that all manner
of

of miseries oppressed the Inhabitants ; for he was thought a happy man that was dead before that day.

At this Time *Vespasian* with his Army was lying in *Galilee*, and from thence he went to *Rome*, to receive the Imperial crown, and left his son *Titus* with the half of his Army to besiege *Jerusalem*, but to tarry at *Alexandria* till further Orders. To whom *Titus* answered, *That I shall do, dear Father, for unto You it belongeth to command, and for me to obey.*

In the first Year of the Reign of *Vespasian*, *Titus* mustered his Army, and found them sufficient for the siege of *Jerusalem* : He then marched to *Samaria*, and from thence to *Atelonia*, thirty furlongs from *Jerusalem*, where he pitched his camp, and the next day he brought his whole army to *Jerusalem*, a little before the Feast of unleavened Bread, which was *April 14th*, so that an infinite number of People that came to celebrate, were all shut up in the city, which raised a famine ;

Oxen's dung was sold at a dear Rate, so was old Leather, and some Women for want, boiled their Children and eat them.

Now *Titus* approached the walls of the city, and pitched his camp about the River *Pesephina*, raised a Mount, and with a battering ram broke into the City, *May* 7, and afterwards he raised four other Mounts, and made himself Master of the second Wall, and built twelve Castles thereon, so that none could pass in or out, whereby the Pestilence and Famine raged within, and the Sword without the City, so that multitudes perished; for from April the 14th, to July following, there were buried by the common charge of the City, six hundred thousand Carcasses, and Multitudes thrown into empty Houses, and over the Walls, who filled the Ditches with dead bodies. *Titus* intended to save the Temple from Fire, when some of the City was in Flames, by setting a Guard upon it, but the Seditious,

ditions, who raised the Fire, slew every Man of the Guard, which *Titus* hearing, brought his whole Army thither. At that Time a Soldier of the seditious took a flaming fire-brand and cast it through the golden Window into the Temple, and others set fire to the Doors, and after the Gold grew hot, the temple began to burn, and immediately the whole Fabrick was in a flame, and the Holy of Holies was laid open to the View of all there present.

This happened the second Year of the Reign of *Vespasian*; and the same Month that it was burnt by *Nebuchadnezzar*, *Titus* drew his sword to save the Holy Place, but the Flames rushed thro' all Parts of the Temple in a moment, so that none could save it: The *Jews* seeing all go to destruction before their eyes, they then threw themselves into the Flames, saying, *Why should we live longer?* Now there was no temple after the Holy of Holies was burnt. *Titus* entered it, and
saw

saw the Glory of it, and said, *I well perceive that this is no other than the House of God, and the Dwelling-place of the King of Heaven, the God of Heaven, who is God of this House; take Vengeance on the Seditious, whose heinous Deeds have brought this Evil upon themselves, and this Place.*

On September the seventh, Titus commanded all the lower City to be set on Fire, and assaulted the upper City, breaking over their fences, and destroying all before them with Fire and Sword; then he commanded the City and Temple to be razed to the Foundation, and the Ground to be forthwith plow'd. And Jehonanan and Shimeon were sent Prisoners to Rome, with seven hundred of the Jews; the Book of the Law, and purple Veil of the sanctuary were taken in triumph to Rome. About that time neither sun nor moon were seen for fifteen days, as Christ foretold. *Matt. xxiv. 19.*

St. Jerome writes that in his Time, on that day of the Year wherein Jerusalem

salem was taken by the *Romans*, you might have seen aged Men and Women, and other wretched People, but pitied by none, who, with blubbered Cheeks, and dischevelled Hair, went howling and lamenting, for the Ruin of the temple and sanctuary, wearing and bearing in their habits and bodies the sad characters of divine vengeance, of whom the soldiers exacted a Fee for Liberty of Weeping; and they who formerly sold the blood of *Jesus*, were now forced to buy their own tears.

Thus the city and temple of *Jerusalem* were destroyed by *Titus*, and them which saw it afterwards could not believe that ever there had been such a city there, yet the despised *Jews* begged Leave to build Part of the City: But after sixty-five Years when they began to revolt, then *Elias Adrianus*, the Emperor, slew many Thousands of them; and when his Fury was over, he took one Part of the City without the Wall, *Mount Calvary*, and *Christ's sepulchre*, and
made

made it a spacious City, which he called after his own Name, *Ælia Capitolia*, which was inhabited by all Nations, but most by Christians for five hundred Years : And in 629, it was taken by the *Egyptians* and *Sallavines*, who held it 4 hundred Years ; and in one thousand and ninety-nine, it was re-gained by Godfrey Bullin, who being elected King, refused to be crowned with a crown of gold, where Christ was crowned with a crown of thorns : It continued to him and his Successors eighty-eight Years, till in one thousand one hundred and ninety-seven, it was taken by *Salladine* King of *Egypt* ; and in one thousand five hundred and seventeen, the *Turks* took it, and called it in their own Language, *Cuzembare*, or, *The Holy of Holies*.

F I N I S.



